A Cryſtall Glaſſe, FOR Chriſtian Women.

Containing a moſt excellent Diſcourſe of
The Godly Life and Chriſtian Death of
Mrs. KATHERINE STUBS, who departed this life in *Burton* upon *Trent* in Stafford-ſhire, the fourteenth of *December*.

With a moſt heavenly Confeſſion of the Chriſtian Faith, which ſhe made a little before her departure, as alſo a moſt wonderfull combat betwixt Satan and her ſoul, worthy to be printed in letters of Gold: and to be engraven in the Table of every Chriſtian heart.

Set down word for word as ſhe ſpake, as near as could be gathered, by PHILLIP STUBS, Gent.

REVEL. 14. ver. 13.
Bleſſed are the dead that die in the Lord, even ſo ſaith the Spirit, for they reſt from their labours, and their workes follow them.

LONDON,
Printed for *William Gilbertſon*, and are to be ſold at his Shop in Gilt-ſpur-ſtreet, at the ſigne of the Bible without Newgate. 1660.

A CRYSTALL GLASSE, for Christian VVomen.

Wherein they may see most wonderfull and rare examples of a right vertuous Life and Christian Death, as in the discourse following may appeare.

CAlling to remembrance (most Christian Reader) the finall end of mans Creation, which is to glorifie God, and to edifie one another in the way of Godlinesse, I thought it my duty, as well in respect of the one, as in regard of the other, to publish this rare and wonderfull example, of the vertuous Life, and Christian Death of Mistris Katherine Stubs: who whilest she lived was a mirror of woman-hood: and now being dead, is a perfect pattern of true Christianity. She was descended of honest and wealthy Parents: her Father had borne divers Offices of worship in his Company, amongst whom he lived in great account, credit, and estimation all his dayes, he was zealous in the truth, and of a sound Religion. Her mother was a Dutch woman, both discreet and wise, of a singular good grace and modesty: and which did most adorne her, she was both religious and also zealous. Her parentage.

This couple living together in the city of London, many years, it pleased God to bless them with children, of whom this Katherine was youngest but one, but as she was the youngest save one by course of nature, so was she not inferior to any of the rest, but rather excelled them all (without comparison) by many degrees, in the endowments and qualities of the mind.

At fifteen yeares of age, her Father being dead, her Mother bestowed her in Marriage to one Walter Phillip Stubs, with Her marriage.

with whom she lived foure years and almost a halfe, very honestly and godly, with rare commendation of all that knew her, as well for her singular wisdome, as also for her modesty, courtesie, gentlenesse, affability, and good government, and above all, for her fervent zeale which she did beare to the truth, wherein she seemed to surpasse many: insomuch, that if she chanced at any time to be in place where either Papists or Atheists were, and heard them talk of Religion, what countenance or credit soever they seemed to be of, she would not yield a jot, or give place to them at al, but would most mightily justifie the truth of God against blasphemous untruths, and convince them, yea, and confound them by the testimonies of the word of God. Which thing, how could it be otherwise: For her whole heart was bent to seek the Lord, her whole delight was to be conversant in the Scriptures, and to meditate upon them day and night. Insomuch as you could seldome or never have come into her house, and have found her without a Bible, or some other good book in her hand. And when she was not reading, she would spend her time in conferring, talking and reasoning with her Husband of the word of God, and of Religion: asking him what is the sense of this place, and what is the sense of that: How expound you this place, and how expound you that: What observe you of this place, and what observe you of that? So as she seemed to be ravished with the same spirit that David was, when he said, The zeale of thy house hath eaten me up.

Her godly Life.

Her love to the word of God.

She followed the Commandement of our Saviour Christ, who biddeth us search the Scriptures, for in them you hope to have eternall life: She obeyed the Commandement of the Apostle who biddeth women to be silent, and to learn of their Husbands at home. She would never suffer any disorder or abuse in her house to be unreproved or unreformed. And so gentle was she, and courteous of nature, that she was never heard to give to any the Lye in all her life, not so much as (thou) to any in anger. She was never known to fall out with any of her neighbours, nor with the least child that lived: much lesse to scould or brawl, as many will now adaies for every trifle, or rather for no cause at all. And so solitarily was she given, that she would very seldome or never, and not then neither, except her husband were in company, go abroad with any, either to Banquet or Feast, Gossip or make merry as they tearm it: Insomuch, that she was noted by some (though most untruly) to use it in contempt and disdaine of others.

Her gentlenesse.

When

When her husband was abroad in London, or elsewhere, there was not the dearest friend she had in the world that could get her abroad to dinner or supper, or to plaies or enterludes, nor to any other pastimes, or disports whatsoever: neither was she given to pamper her body with delicate meats, wine or strong drink, but rather refrain them altogether, saying, that she would eat to live, and not live to eat. And as she excelled in the gift of sobriety, so she surpassed in the virtue of humility: For it is well known to divers yet living, that she utterly abhorred all kind of pride, as well of apparell as otherwise. She could never abide to heare any filthy or unseemly talke of scurrility, bawdery, or uncleannesse, neither swearing, nor blaspheming, cursing nor banning, but would reprove them sharply, shewing them the vengeance of God due for such deserts: and what is more, there was never one filthy, uncleane, undecent, or unseemly word heard to come out of her mouth, nor ever once to curse or ban, to swear or blaspheme God any maner of way: but alwaies her speeches were such as both might glorify God, and minister grace to the hearers, as the Apostle speaketh. And for her conversation, there was never any man or woman that ever opened their mouths against her, or that did or could accuse her of the least shadow of dishonesty, so contentedly she lived, and so circumspectly she walked, eschewing even the outward appearance or shew of evill. Her integrity of life.

Againe, for true love and loyalty to her husband and his Friends, she was (let me speake without offence) I think the rarest Paragon in the world: for she was so farre from disswading her Husband to be beneficiall to his Friends, that she would rather perswade him to be more beneficiall unto them. If she saw her Husband to be merry, then was she merry: if he were heavy, or passionate, she would endeavour to make him glad: if he were angry, she would quickly please him: so wisely she demeaned her self towards him. She would never contrary him in any thing, but by wise counsell, and sage advice, with all humility and submission, seek to perswade him: And also, so little was she given to this world, that some of her neighbours marvelling why she was no more carefull of it, would aske her sometimes, saying, Mistris Stubs, why are you no more carefull for the things of this life, but sit alwaies poring upon a Book, and reading? To whom she would answer: If I should be a friend unto this world, I should be an enemy unto God, for God and the Her demeaner towards her Husband.

Her little care of the world.

world are two contraries. Christ biddeth me, Love not the world nor any thing in the world, affirming that if I love the world, The love of the Father is not in me. Again, Christ biddeth me, first seek the Kingdome of Heaven, and the righteousnes thereof, and all these worldly things shall be given to me, Godlines is great riches, if a man be content with that he hath. I have chosen with good Mary the better part, which shall never be taken from me. Gods treasury (she would say) is never drawn dry. I have enough in this life, God make me thankfull, and I know I have but a short time to live here, and it standeth me upon to have a regard to my salvation in the life to come.

Her prophesie of her death.

Thus this godly young Gentlewoman held on her course three or foure yeares after she was married. At which time, it pleased God, that she conceived with a man-child; after which conception she would say to her husband, and many other good neighbours and friends yet living, not once nor twice, but many times, that she should never beare more children, and that Child should be her death, and that she should live but to bring that child into the world, which thing no doubt was revealed unto her by the Spirit of God; for according to her Prophesie, so it came to passe.

Her delivery of Child.

The time of her account being come, she was delivered of a goodly man-child, with as much speed, and as safely, in all womens judgment, as any could be. And after her delibery she grew so strong, that she was able within four or five dayes to sit up in her bed, and to walke up and down her chamber, and within a fortnight after to go abroad being throughly well, and past all danger as every one thought.

Her sickness.

But presently upon this sudden recovery, it pleased God to visit her again with an exceeding hot and burning Quotidian Ague: in which she languished for the space of six weeks, or thereabout: During all which time, she was never seene nor perceived to sleep one hour together, neither night nor day, and yet the Lord preserved her (which was miraculous) in her perfect understanding, sense & memory, to the last breath, praised be his holy Name therefore. In all her sickness, which was both long and grievous, she never shewed any signe of discontentment or impatience, neither was there ever heard one word to come forth of her mouth sounding either of indiscretion or infidelity, of mistrust or distrust, or of any doubting or wavering, but alwaies remained faithfull, and resolute in her God: and so desirous she was to be with ỳ Lord, ỳ these golden

Sentences

Sentences were never out of her mouth, I desire to be dissolved and to be with Christ; and, O miserable wretch that I am; who shall deliver me from this body subject to sin? Come quickly Lord Jesus, come quickly; Like as the Hart desireth the Water springs, so doth my soul thirst after thee O God; I had rather be a doore-keeper in the house of my God, then to dwell in the tents of the wicked: with many other heavenly Sentences, which lest I should seem tedious I willingly omit. She would alwaies pray in sickness absolutely, that God would take her out of this miserable world. And when her Husband and others would desire her to pray for health, if it were the will of God: she would answer, I beseech you pray not that I should live for I think it long to be with my God: Christ is to me life, and death is to me advantage: yea, the day of death is the birth-day of everlasting life, and I cannot enter into life, but by death, therefore is death the dore or entrance into everlasting life. I know, and am certainly perswaded by the Spirit of God, that the sentence is given already by that great Judge, in the high Court or Parliament of Heaven, that I shall now depart out of this life: and therefore pray not for me, that I might live here, but pray to God, to give me strength and patience to persevere to the end, and to close up mine eyes in the justifying faith of the blod of my Christ.

Her absolute prayer for death.

Her desire to be with God.

Sometimes she would speak very softly to her self, sometimes very audibly, these words, doubling them an hundred times together, O my God, why not now, why not now? O my good God, I am ready for thee, I am prepared, O receive me now for Christ his sake. O send thy messenger death to fetch me, send thy Sergeant to arrest me, thy Pursevant to tach me, thy Herald to summon me, O send thy Jaylor to deliver my soule out of prison, for my body is nothing else but a stinking prison to my soule: O send thy holy Angels to conduct my soule into the everlasting Kingdome of heaven

Othersome times she would lie as if she were in a slumber, her eyes closed, & her lips uttering these words very softly to her self, O my sweet Jesus, O my love Jesus, why not now sweet Jesus, why not now? O sweet Jesus pray for me, pray for me sweet Jesus; repeating them many times together. These, and infinite the like, were her daily speeches, and continuall meditations; and never worser word was there heard to come forth of her mouth, during all the time of her sicknes.

Her godly Meditations.

She was accustomed many times, as she lay, very suddenly to fall into a sweet smiling, and sometimes into a most hearty laughter

laughter, her face appearing right fair, amiable, and lovely: and her countenance seemed as though she greatly rejoyced at some glorious sight. And when her Husband would aske her why she smiled and laughed so? she would answer O, if you saw such glorious and heavenly sights as I see, you would rejoice and laugh with me: for I see a vision of the joyes of heaven, and of the glory that I shall go unto; and I see infinite millions of Angels attendant upon me, and watching over me, ready to carry my soul into the Kingdome of Heaven. In regard whereof, she was willing to forsake her selfe, her Husband, her child, and all the world besides. And so calling for her child which the Nurse brought unto her, she took it up in her arms and kissed it, and said God blesse thee, my sweet Babe, and make thee an heir of the Kingdome of Heaven: and kissing it againe, delivered it to the Nurse, with these words, to her husband standing by; Beloved Husband, I bequeath this my child unto you, he is no longer mine, he is the Lords and yours, I forsake him, you, and all the world, yea, and mine owne selfe, and esteem all things but dung, that I may win Jesus Christ: and I pray you, sweet Husband, bring up this Child in good letters, in Learning and Discipline, and above all things, see that he be brought up and instructed in the exercise of true Religion.

Her glorious vision

Her request to her Husband, for the bringing up of her Child

The child being taken away, she espied a little Puppy, or Bitch, (which in her health she loved well) lying upon her bed she had no sooner espied her, but she beat her away, and calling her Husband to her, said, good Husband, you and I have offended God grievously, in receiving this Bitch many a time into our bed: we would have been loth to have received a Christian soule, purchased with the pretious blood of Jesus Christ, into our bed, and to have nourished him in our bosoms, and to have fed him at our table, as we have done this filthy Cur many times: the Lord give me grace to repent it, and all other vanities: And afterwards she could not abide to look upon the Bitch any more.

Her hatred to the world.

Having thus godly disposed all things, shee fell into a Trance, or swound, for almost the space of a quarter of an houre, and so as every one thought shee had been dead: but afterward shee coming to her selfe, spake to them that were present, (as there were many, both worshipfull and others) saying, right worshipfull, and my good neighbors and friends, I thanke you all for the great pains you have taken with me in this bed of my sicknes: and whereas I am not able

Her Extasie, or Swound.

to

to requite you, I beſeech the Lord requite you in the kingdom of Heaven, and for that my houre-glaſſe is run out, and that my time of departure hence is at hand, I am perſwaded for three cauſes to make a confeſſion of my Faith before you all.

The cauſes moving her to make a confeſſion of her faith.

The firſt cauſe that moveth me thereto is, for that thoſe (if there be any ſuch here) that are not yet throughly reſolved in the truth of God, may hear and learn what the ſpirit of God hath taught me, out of his bleſſed and alluring Word.

The ſecond cauſe that moveth me is, for that none of you ſhall judge that I dyed not a perfect Chriſtian, and a perfect member of the myſticall body of Jeſus Chriſt, and ſo by your raſh judgment might incurre the diſpleaſure of God.

The third and laſt cauſe is, for that as you have been witneſſes of part of my Life, ſo you might be witneſſes of part of my Faith and Beleefe alſo.

And this is my confeſſion, I would not have you to think that it is I that ſpeak unto you, But the Spirit of God that dwelleth in me and all the elect of God, unleſſe they be reprobates. For S. Paul ſaith Rom. 8. If any one have not the ſpirit of Chriſt dwelling in him, he is none of his. This bleſſed Spirit hath knocked at the dore of my heart, and my God hath given me grace to open the dooze of my heart, and he dwelleth in me plentifully. And therefore I pray you lend your patience a little and imprint my words in your hearts: for they are not the words of fleſh and blood, but the Spirit of God, by whom we are ſealed to the day of our redemption.

A moſt heavenly confeſſion of the Chriſtian Faith made by the bleſſed Servant of God, Miſtris *Katherine Stubs*, a little before ſhe died

ALthough the Majeſty of God be both infinite and unſpeakable, and therefore according to his excellent dignity, can never be conceived in heart, nor expreſſed in word: yet to the end you may know what God is, in whom I beleeve, as far as he hath revealed himſelf to us in his holy Word, I will define him unto you, as the Spirit of God ſhall illuminate my heart.

What God is.

I beleeve therefore with my heart, and freely confeſſe with my mouth here before you all, that this God in whom I believe, is a moſt glorious ſpirit or ſpiritual ſubſtance, a divine

essence or essentiall being, without beginning or ending, of infinite glory, power, might and Majesty, invisible and inaccessible, and incomprehensible, and altogether unspeakeable.

Her notable Faith in the blessed Trinity.

I beleeve and confesse, that this glorious God-head, this blessed substance, essence, or being, this divine Power, which we call God, is divided into a Trinity of persons, the Father, the Sonne, and the holy Spirit, onely distinct in names and office, but all one and the same in nature, Essence, substance, Deity, Majesty, Power, and Eternity.

I beleeve and confesse, that God the Father, the first person in this blessed Trinity, is from everlasting, before and beyond all times; not made nor created, nor begotten of any, but the only Maker, Creator, and begetter of all things whatsoever.

I beleeve and confesse, that Jesus Christ the Son of God is the second person in this glorious Trinity: not created, nor made of any, but begotten of the Father before all eternity, time, or worlds.

I beleeve the holy Spirit to be the third person in the sacred Trinity: not made of any, nor begotten, but proceedeth both from the Father and the Son, as the very wisedome and inspiration of them both.

I do beleeve and confesse, that this most glorious Trinity is consubstantiall & coessentiall together, none before nor after other, none greater nor lesser then other, of equall Power, of equall Majesty, of equall Glory and Eternity, as before.

God createth all things, and governeth all things.

I beleeve and confesse, that this God, this blessed Trinity, not onely created all things both visible and invisible, spirituall and corporeal, & where and whatsoever, but also that upholdeth continueth, maintaineth them by his almighty power and unsearchable wisdome, through the secret working of his spirit.

I beleeve and confess, that this great God ordereth and disposeth all things according to his good pleasure & will, & that he also foreseeth and foreknoweth all things, according to his providence and prescience: so that nothing cometh to passe by

No fortune or chance.

fortune, chance, & casualty to him, though it seemeth fortunal or casual to us, who see neither beginning, the middle, the ends, the causes, the effects of things, before they come to passe.

Mans perfection.

I beleeve and confesse, that the Lord our God having created the universal engins and frame of the World, with all things contained therein, for the benefits and use of man, and last of all other creatures, even the first day, created man after his own similitude and likenes, Holy, Pure, Good, Innocent, and in every part perfect and absolute, giving him also Wisedome,

dome, Diſcretion, underſtanding and knowledge above all other creatures (the holy Angels only excepted:) and which was more, he gave unto him a certain Power, Strength, Faculty, (which we call free will) by force whereof he might have continued and remained for ever in his integrity and holineſs if he would. But he had no ſooner received this inestimable bleſſing of Free-will in innocency and integrity, but by hearkening to the poyſoned ſuggeſtions of the wicked Serpent, and by obeying of his perſwaſions, he loſt his free-will, his integrity and perfection, and us all his Poſterity to the end of the World: and of a Saint of Heaven, he (and we in him) became firebrands of Hell, vaſſals of Satan, miſcreants and reprobates, abjects and caſt-awaies before the face of God for ever. Mans fall

Then when there was no other way or means for men to be ſaved in the Juſtice of God, I do conſtantly beleeve and confeſs, that God the Father, in the multitude of his mercies, when the fulneſſe of time was come, ſent his own Sonne, Jeſus Chriſt, forth of his boſome into this miſerable world, to take our nature upon him, and that in he womb of a Virgin without ſpot or blemiſh of ſin, and without the help of man, by a wonderfull operation, and overſhadowing of the holy Ghoſt. Chriſt his incarnation.

And as I conſtantly beleeve that Jeſus Chriſt is come in the fleſh according to the Scriptures, ſo I unfainedly beleeve, that he offered up his bleſſed Body upon the Altar of the Croſſe, as a Sacrifice propitiatory, ſatisfactory, and expiatory for the ſinnes of the whole World, and for me the chief of all ſinners: By vertue, power, and efficacy of which Sacrifice, and Oblation only, I truſt and beleeve to be ſaved, and by the merits of the blood of this immaculate Lamb (Chriſt Jeſus) to be ſet free & pardoned of all my ſins whatſoever. And whereas the profeſſed enemies of God, the Papiſts do brag of their good works, of their merits, and righteouſneſſe, and deſerts: I here before you all, in the preſence of God, and his holy Angels do utterly renounce, abandon and forſake all my own merits, righteouſneſſe, and deſerts, as filthy dung: acknowledging my merits to be the mercies of God in Chriſt, who is made unto me Righteouſneſs, Holineſs, Sanctification, and Redemption. For I am aſſured, that if the Lord ſhould weigh my righteouſneſſe in the ballance of his Juſtice, rewarding me according to the ſame, I ſhould receive nothing but juſt Damnation for my deſerts. Chriſt his ſacrifice.

Christ his Resurrection.

I do further beleeve and confesse, that Jesus Christ having suffered Death upon the crosse for me and all mankind, rose againe to life the third day after, by the spirituall power of his God-head, conquering thereby Sin, Death, Hell, Satan, and all his hellish band.

Christ his Ascension.

I do also beleeve, that the same Jesus Christ after his most victorious Resurrection, ascended into Heaven, in the sight of the Apostles and Holy Saints, a Cloud receiving him out of their sight, there not onely to prepare a place, but to make intercession for us to God the Father, at whose right hand he now sitteth in equall glory and blisse for evermore.

The Heavens must hold Christs essential Body, till the Day of judgement.

I doe constantly beleeve, that the Heavens must hold his corporall presence till the day of Judgment: That his blessed body is circumscriptible, and contained in one local place: and cannot be presented at every place at one and the same time, his Deity and his God-head notwithstanding being in every place at once, and filling full all places, and yet contained in no place: For it is against the nature of a true body, to be presented in many places at once. And therefore the Papists in effect deny the Body of Christ to be a true, and essentiall, and naturall Body, by teaching it to be present in their so many and sundry Pixes at once.

Christs comming to judgement, and of our resurrection.

I doe also beleeve and confesse, that this Jesus Christ shal come at the latter day of Judgment (when the number of Gods elect shall be fulfilled) in the same likenesse that he was seene go up into Heaven, and with the same natural body to judge both the quick and the dead, and reward every man according to his workes. At which day I doe constantly beleeve that all flesh (I meane all mankind onely) shall rise againe by the omnipotent power of God, whereby he is able to subdue all things to himselfe, not one haire of their head lacking. Then death shall yeeld up his dead, and then shall the soules of the godly, of the elect and chosen of God, enter into their owne bodies againe, and be re-united together, their Bodies now being renewed, altered and changed: For being before filthy and unclean, they shall now be made cleane and pure, like to the glorious body of Jesus Christ, where they shall dwell for ever, in such joy as no heart can think, nor tongue expresse, nor pen is able to write. Upon the other side, the soules of the wicked and reprobate shall be re-united to their proper bodies, and both together shall be cast into Hell-fire where there is nothing but weeping wailing and gnashing of teeth for evermore.

Further,

Furthermore, I beleeve and confess, that the souls of all the elect children of God immediately after the departure out of their bodies, doe goe into the Kingdome of Heaven into the hands of God, being guided & conducted thither by the ministry of the Angels of God, and not into Purgatorie, Limbo Patrum, or any other place whatsoever: For whither the soul of Christ was received when he cryed, Father, into thy hands I commend my spirit, thither shall the souls of the children of God, that dy in the true faith of Jesus Christ, be received immediately after their departure hence. In the Gospel after S. Luke we read, that the Soul of poor Lazarus, of blessed Lazarus, straight after his death, was carried unto heaven by the Angels of God, and not into Popish Purgatory which was not hatched of almost 200 years after. The soul of the penitent and faithfull Thief was carried straight way into Paradise, for so Christ told him This day shalt thou be with me in Paradise, that is, in the Kingdome of Heaven and not in Purgatory. Solomon saith, Pr. 3. The souls of the Righteous are in the hands of God, and there shall no torments come nigh them. Christ saith, He went into Heaven to prepare a place for us: then, not into Purgatory, except they will have their Purgatory to be Heaven. He saith further, that where he is, there shall his servants be also: But I hope they will not say that Christ is in Purgatory, but in Heaven, and thither shall all the souls of the faithfull ascend immediately, and therefore is the opinion of popish Purgatory both blasphemous and sacrilegious: But the true Purgatory indeed is this, the blood of Jesus Christ which cleanseth us from sin: no other Purgatory do I know of by the Word of God, or acknowledge.

Whither the souls of the faithful do go, after their departure out of their bodys.

Purgatory of the Papists blasphemous.

I beleeve also and confess, that man is justified, that is pronounced just before God, free from sin and all punishments due for sin, by a true and lively faith in the Blood of Christ only, and not by his own works, merits, righteousness or deserts, neither yet by any inherent righteousness in himself as the blasphemous Papists teach, nor by any other means whatsoever. And therefore the Apostle, Rom. 4. is bold to say, that if Abraham were justified by works, then had he wherin to rejoice, but not with God: for he saith afterward in the fifth Chapter, Being justified by faith, we have peace towards God through Jesus Christ: and therefore do I constantly beleeve that we are justified by faith only, and not by the works of the Law. For if good works could save us, then had Christ dyed in vain: and if they could save us, why should they not be

Man justified by faith only.

called by the Name of our Saviour? But when I say, that Faith onely justifieth, I mean not a barren Faith, or a dead Faith, without good works such as the Devils have: but I speak of such a Faith as bringeth forth good works in great plenty, and can no more be without good works, then the Sun without light, and the fire without heat, or the Water without her naturall moisture.

If you would know why we should do good works, if we cannot be saved by them: I will tell you; we must do good works for four causes chiefly. First, to shew our obedience to him that commanded us. Secondly, to glorifie him that created us & ordained good works also, that we should walk in them. Thirdly for the mutual love & charity which we bear toward our brethren. Fourthly to make our salvation sure & certain unto us, as the Apostle speaketh. For these & other causes must we do good works, and yet we must not trust to be saved by them, for there is no other name given under Heaven, whereby a man must be saved, but only the name of Jesus Christ.

The Canonical Scripture thel infalible Word of God.

I do constantly beleeve and confesse, that all the Canonical Scriptures are the infallible word of God, that the holy spirit of God was and is the only author of them, & that holy men of God spake and writ them as they were taught, and inspired by the spirit of God, as holy Peter beareth record.

I also beleeve, that the holy Scriptures do contain all things necessary to salvation, without any Popish trash of unwritten verities, or rather unwritten very lies.

I do also further beleeve and confesse, that God the Father hath from everlasting, and before all worlds in his secret counsell, and in his everlasting purpose and decree, elected, chosen and predestinated in Christ Jesus, certain of the lost sons of Adam to be members of his Body, heirs with him in his heavenly Kingdom: and othersome hath he predestinated to everlasting destruction, leaving them to their naturall sin and corruption still.

Her faith In predestination of God, and what it is.

Now if you ask me what predestination and reprobation is? I answer, it is the everlasting purpose and decree of God, whereby he doth chuse some to salvation & some to damnation. If you demand, why he chuseth some to salvation and not all, finding them all in like state & condition: I answer, in chusing some to salvation, he sheweth his unspeakable mercy, grace, favour and love: and in chusing othersome to damnation, he sheweth his power, his justice & his judgment to all the world, For as by one, the mercy of God appeareth, so by the other,

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we may ſée what we have deſerved. And if you aſk me yet, why he choſed ſome, and rejected otherſome? I tell you, he may do it at his bleſſed will & pleaſure. For if I have two debtors that owe me two thouſand pound a péece, it is in me to releaſe the one of the whole debt, and exact the whole of the other: for to one I ſhewed but mercy, and to the other but juſtice. Now thoſe that the Lord hath predeſtinate in Chriſt Jeſus to everlaſting ſalvation, them doth he call in his good time to the knowledge of his truth, to repentance, to integrity of life, and to all perfection, and thoſe whom he doth call, them doth he juſtify: and whom he doth juſtify, them will he glorify. And ẏ the doctrine of Predeſtination and Reprobation ſtandeth thus, the Apoſtle Eph. 1.11. ſheweth evidently, ſaying: We are choſen in Chriſt, when we were predeſtinate according to the purpoſe of him that worketh all things according to the counſell of his will. And in the fourth and fifth verſes of the ſame Chapter, he ſaith We are choſen in him (meaning Chriſt) before the foundation of the world, that we ſhould be holy and blameleſs before him in love, read, Rom. 6. and many other places of holy Scriptures, and you ſhall find this doctrine to be very cléer.

Our vocation or calling.

I do further beléeve and confeſſe, that God hath his ſeverall Churches, Namely, his Church triumphant in the Kingdome of Heaven, and his Church militant diſperſed upon the face of the earth. I do alſo beléeve, that this militant Church is twofold, viſible, & inviſible: The viſible Church is known and diſcerned by theſe marks: the word of God preached, the Sacraments ſincerely miniſtred, and Eccleſiaſticall diſcipline and other cenſures of the Church duly executed. The other Church I call the inviſible Church, not for that men are inviſible, but that it alwaies appeareth not to the ſight of the world, but is known of God onely, who onely knoweth who are his, I beléeve that this Church, this Spoule of Chriſt, cannot erre, eſpecially in matters of Salvation and Damnation, ſo long as ſhe holdeth her head Chriſt Jeſus aright. And I conſtantly beléeve, that Jeſus Chriſt is the onely Head, Ruler and Governour of this Church, and not Antichriſt, the Pope, nor any of his ſhavelings, as Paul teſtifieth, Eph. 4.15. ſaying, Let us grow up in all things in him who is the Head, Chriſt Jeſus. Again, in another place he ſaith, As Chriſt is the head over the Church, ſo is the Husband the Head over his Wife.

The Church twofold, and how.

How and when the Church cannot err.

Chriſt is the true Head of the Church.

I beléeve and confeſſe that Jeſus Chriſt hath left not onely the holy Scriptures to inſtruct and teach his Church, but alſo Sacraments, in number two, to wit, Baptiſm and the Lords

Supper,

Supper, as Seales of his grace towards it, to confirm it in his truth, and as conduits of his mercy to convey his grace and goodnesse to it also, & therefore cannot be the things themselves. For it is against the nature of a Sacrament, to be the thing signified thereby: Baptisme consisting of two natures the visible Element, and the invisible grace: The visible Element, is water: the invisible grace, is the gifts and graces of the holy Ghost confirmed in Baptisme. The water signifieth unto us, that our whole nature is corrupted, & had need to be purged & cleansed: it signifieth unto us also our regeneration, sanctification and new birth and it representeth also unto us the blood of Jesus Christ, which cleanseth us from all sinnes. and I faithfully beleeve, that it is no more lawfull for a Woman to Minister this Sacrament, then it is lawfull for her to preach, or to minister the Sacrament of the Lords Supper.

Sacraments, and what they are, whereof they do consist, & what they represent unto us.

And as concerning the Sacrament of the Lords Supper, I beleeve and confesse, that it consisteth of two natures also: an earthly and heavenly nature or quality. The visible Element or earthly nature is Bread and Wine, the heavenly nature or quality the Body and Blood of Christ signified thereby The Wine doth represent unto us the blood of Christ, which was shed for us: and the Bread doth signifie unto us also the Body of Christ, which was given for us: and as many as receive the Sacrament worthily, in remembrance of the death and Passion of Jesus Christ, doe eat and drinke Jesus Christ spiritually to their eternall salvation. And I doe verily beleeve, that in this Sacrament, neither the bread nor the Wine, neither before nor after the words of consecration, as they term them, are changed, altered, or transubstantiated into the reall, essentiall, and materiall body of Christ, but remaine the same still in nature and substance that they were before: and therefore Paul feareth not to call it bread still, many times in his Epistle to the Corinthians. And our Saviour in the 6 of Iohn saith, that they should see him ascend into Heaven with the same body that he sate with them at Supper, whole & uneaten, adding further, that the words which he spake were spirit and truth, & that it is the spirit which giveth life, the flesh profiteth little. And he biddeth us to celebrate this supper in remembrance of him, & to preach his death therein till he come again. If Christ were in the Sacrament, flesh, blood and bone, then the wicked might eat him, and so should there never any wicked be condemned: for Christ saith. He that eateth my flesh, and drinketh my blood, shall never dye: yea Rats, Cats, & Mice might

Neither the Bread nor Wine changed in the Lords Supper.

might eat his body which were blasphemous & sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that the Sacraments do represent unto us most excellent things, yet they do not conferre grace of themselves, neither is the grace of God so tied to the material Elements, that he cannot save without them. And therefore are the Papists more then cruel, that teach all children to be damned that die before Baptisme. For we read of certain in the Acts of the Apostles, that were baptized, & yet they had not so much as heard whether there were any holy Ghost or not. Simon Magus was baptized, yet he received not the holy Ghost. And again, Cornelius had received the holy Ghost in his mothers wombe & the like. But yet notwithstanding, although the grace of God be not tied to the Sacraments, yet he that may receive them and will not, or else setteth light by them shall never receive the gifts and graces signified by them.

Christ is our only Mediator.

I do most constantly beleeve, that as Jesus Christ is the undoubted Saviour of the world, so is he our only Mediator, Advocate, and intercessor to God the Father, and none but he alone, who is ascended into the Heavens, sitteth on the right hand of God, and maketh continual intercession to God for us. John saith If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. And to the same effect Paul speaks, 1 Tim. 2.5. There is one God and one Mediator between God and Man, which is the Man Christ Jesus. And as I beleeve that Jesus Christ is our only Mediator and Advocate, so I constantly beleeve, that he is only to be called upon, invocated and prayed unto, and neither Saint, Angell, Patriark, nor Father, Martyr, nor Confessor, Peter nor Paul, Apostle nor Evangelist, James nor John, no, not Mary herself, nor any other creature how excellent soever they seem to be in the eys of the world. For we are assured by the Word of God that the Saints can neither hear our prayers, nor grant our requests, Therefore the Lord saith. Call upon me in the day of trouble, and I will deliver thee, and thou shalt praise me. And again the Apostle saith, How shall they call upon him in whom they have not beleeved? Then, as it is not lawfull to beleeve in any one save God alone, so it is not lawfull to pray to any other save God alone, in the name and mediation of Jesus Christ only.

Christ only to be called upon, not Saints.

Her belief whether the Soul shall go, after its departure.

I do constantly beleeve, that my soul so soon as ever it departeth out of my body, shall be carried by the ministery of

We shall know one another in the life to come.

the Holy Angels of God into the Kingdome of Heaven: where I shall see and perfectly know Adam, Evah, Noah, Abraham, Isaack, Iacob, Moses, Samuel, David, and all other Prophets, Patriarchs, and Fathers, together with Mary the Mother of Christ, Peter, Paul, James, and John, and all other Martyrs and Confessors, and Holy Saints of God, which have dyed since the beginning of the world, or which shall dye to the end of the same. Oh, what a comfortable thing is this, that we should know one another in the life to come, talk with one another, love one another, and praise God one with another, and all together world without end: And because some of you peradventure would hardly believe this doctrine to be so, I pray you give me leave to prove it by the word of God, and then I will make an end.

When God cast Adam into a dead sleep, and made Woman out of a Rib of his side, he brought her unto him, and he knew her straight way, and called her by her name. Could Adam in the state of innocency know his Wife, being in a dead sleep while she was in making: and shall not we, being restored to a farre more excellent dignity and perfection then ever Adam was, know one another? Shall our knowledge be lesse in Heaven then it is in Earth? Doe we not know one another in this life, where we know but in part, we see but in part, yea, as it were in a glasse, and shall not we know one another in the life to come, where all ignorance shall be done away? We shall be like (saith Christ) the glorious Angels, which know one another: and shall not we then know one another in the life to come? Shal we be like them in other things and fail onely in this? We shall (saith the Apostle) see and know Christ even as he is, who is the wisedome, image, and brightnes of his Father's substance: and shall we not know one another? We are all members of one Body, and shall we not know one another? Christ Jesus is our head, and we his members; and shall not his members know their Head, and so consequently one another? They that are all fellow servants in one house but for a short time in this world, doe know one another, and shall not we know one another after this life, being fellow Citizens in one and the same City, subjects in one and the same Kingdome, and serving one Lord and Master with one spirit and mind for ever, world without end? Shall brute beasts know one another in this life, & shall not we know one another, seeing God face to face, in knowledge of whom consisteth all knowledge? The Apostles knew Christ after

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he was risen againe, and shall not we know one another after the generall resurrection of the flesh?

In the sixteenth of Luke we reade, how that the rich man being in Hell, knew Abraham and Lazarus in Heaven afarre off. Then I reason thus: If the wicked that be in Hell torments doe know those that be in Heaven so farre above, how much more shall the godlie know one another, being all together in one place, and fellow Citizens in the Kingdome of Heaven? We read also in the ninth of Mark how our Saviour Christ meaning to shew unto his Disciples Peter, James, and John, as it were a shadowing or glimmering of the joyes of Heaven, and therefore he is said to be transfigured before them, and his face did shine like the Sunne, his apparell was as the light, there appeared unto them Moses and Elias, saith the Text: Then it followeth, that if the Disciples being in their naturall corruption, and but in a shadow or glimmering of the joyes of Heaven, did know Moses and Elias, the one whereof dyed almost two thousand yeers before and the other not much lesse: how much more shall we know one another in the life to come, all corruption being taken away and we in the full fruition and possession of the joyes and glory of Heaven? This is my faith, this is my hope, and this is my trust: this hath the Spirit of God taught me, and this have we learned out of the Word of God. And good Lord, that hast begun this work in me, finish it I beseech thee, and strengthen me, that I may persevere therein to the end, and in the end, through Jesus Christ my onely Lord and Saviour.

She had no sooner made an end of this most heavenly confession of her Faith, but Satan was ready to bid her the combate, whom she mightily repulsed and vanquished by the power of our Lord Jesus, on whom she constantly beleeved. And whereas before she loked with a sweet, lovely, and amiable countenance, red as the Rose, and most beautifull to behold, now upon a sudden she bent her brows, she frowned and loking as it were with an angry, sterne, austere countenance, as though she saw some filthy, some ugly & displeasant thing, she burst forth into these speeches following, pronouncing her words scornfully and disdainfully, in contempt of him whom she spake to. Satan tempteth her

A moſt wonderfull Conflict between Satan and her ſoule, and of her valiant Conqueſt in the ſame, by the power of Chriſt.

Her wonderfull temptation and valiant conqueſt in the ſame.

HOw now Satan, what makeſt thou here? Art thou come to tempt the Lords ſervant? I tell thée (thou Hell-hound) thou haſt no part nor portion in me, nor by the grace of God, never ſhalt have, I was, now am, and ſhall be the Lords for ever: yea, Satan, I was, choſen an elect of Chriſt unto everlaſting ſalvation, before the foundation of the world was laid, and therefore thou muſt get thée packing, thou damned Dog, and go ſhake your ears, for in me thou haſt nought. But wo doſt thou lay to my charge, thou ſoule Fiend? Ah, that I am a ſinner, & therefore ſhall be damned, I confeſſe indeed that I am a ſinner, and a grievous ſinner, both by original ſin, and actual ſin, and that I may thank thée for, & therefore Satan I bequeath my ſin to thée, from whence it firſt came, and I appeal to the mercy of God in Chriſt Jeſus. Chriſt came to ſave ſinners (as he himſelf ſayeth) & not the righteous. Behold the Lamb of God, ſaith Iohn, that taketh away the ſins of the world. And in another place he crieth out, The blood of Jeſus Chriſt doth cleanſe us from all ſins. And therefore Satan I conſtantly beléeve my ſins are waſhed away in the precious blood of Jeſus Chriſt, & ſhall never be imputed to me any more.

Her diſputation with Satan.

But what ſaieſt thou now Satan? Doſt thou aske me how I dare come to him for mercy, he being a righteous God, and I a miſerable ſinner? I tel thée Satan, I am bold through Chriſt to come unto him, being aſſured & certain of pardon & remiſſion of all my ſins, for his Names ſake. For doth not the Lord bid all that be heavy laden with the burthen of ſin, to come unto him, & he will eaſe them? Chriſts arms were ſpread wide open, Satan, upon the Croſs (with that ſhe ſpread her own arms) to imbrace me and all penitent ſinners: and therefore Satan, I will not fear to preſent my ſelf before his foot-ſtool, in full aſſurance of his mercy for Chriſt his ſake. What more, Satan? Doſt thou ſay it is written, that God will reward every one according to his deſerts? ſo it is written again, thou deceitfull Devil, that Chriſts righteouſnes is my righteouſnes, his works my works, his deſerts my deſerts, his merits my merits, and his precious blood a full ſatisfaction for my ſins.

O but God is a juſt God thou ſayeſt, and therefore in Juſtice muſt needs condemn me.

I grant Satan that he is a juſt God, and therefore he cannot in juſtice puniſh me for my ſins, which he hath puniſhed already in his own Sonne, it is againſt the Law of Juſtice to puniſh one fault twice. I was and am a great debtor unto God the Father, but Jeſus Chriſt hath paid the debt for me: and therefore it ſtands not with the juſtice of God to require it again. And therefore avoid Satan, avoid thou Firebrand of Hell, avoid thou damned Dog, and tempt me no more: for he that is with me, is mightier then thou, even the mighty and victorious Lion of the Tribe of Judah, who hath bruiſed thy head, and hath promiſed to be with his children to the end of the world. Avoid therefore thou daſtard, avoid thou cowardly ſouldier, remove thy ſiege, & yield the field won, and get thee packing, or elſe I will call upon my grand Captain, Chriſt Jeſus, the valiant Michael, who beat thee in heaven, and threw thee down to Hel, with all thy helliſh train and deviliſh crue. She had ſcarcely pronounced theſe laſt words but ſhe fel ſuddenly into a ſweet ſmiling laughter: ſaying, now he is gone now he is gone, do you not ſee him fly like a coward and run away like a beaten Cock? he hath loſt the field, and I have won the victory, even the Garland and crown of everlaſting life and that not by my own power and ſtrength, but by power and might of Jeſus Chriſt, who hath ſent his holy Angels to keep me. And ſpeaking to them that were by, ſhe ſaid, Oh would God you ſaw but what I ſee, for behold, I ſee infinite millions of moſt glorious Angels ſtand about me with fiery Chariots ready to defend me as they did the good Prophet Eliſeus. The holy Angels: theſe miniſtring ſpirits are appointed of God to carry my ſoul into the Kingdome of Heaven, where I ſhall behold the Lord face to face, & ſhall ſee him not with other but with the ſame eys. Now I am happy & bleſſed for ever, for I have fought the good fight, and by the might of Chriſt have won the victory. Now from henceforth I ſhal never taſt neither of hunger nor cold, pain nor woe, miſery nor affliction, veration nor trouble, fear nor dread, nor any other calamity, nor adverſity whatſoever: From henceforth is laid up a Crown of Life, which Chriſt ſhall give to all them which love him, And as I am now in poſſeſſion thereof by hope, ſo ſhall I be anon in full fruition thereof, by preſence of my ſoul, and hereafter of my body alſo, when the Lord ſhall pleaſe. Then ſhe ſpake ſoftly to her ſelf as followeth: Come ſweet Chriſt Jeſus.

The guard of Angels.

Her Meditation.

come my lobe Jesus, O send thy Pursevant sweet Jesus, to fetch me: O sweet Jesus strengthen thy servant and keep thy promise. Then sung she a Psalm most sweetly and with a cheerfull voice: which done, she desired her Husband that the 133 Psalm might be sung before her to Church. And further she desired him he would not mourn for her, alledging the Apostle Paul where he saith Brethren, I would not have you to mourn, as men without hope, for them that dye in the Lord: affirming, that she was not in case to be mourned for, but rather to be rejoyced of, for that she should passe (as she said) from Earth to Heaven, from men to holy Angels, Cherubims and Seraphims, to holy Saints, Patriarchs and Fathers, yea to God himself. After which words, very suddenly she seemed as it were greatly to rejoyce, and loked cheerfully, as though she had seen some glorious sight: And lifting up her whole body, and stretching forth both her arms, as though she would imbrace some glorious and pleasant thing, said: I thank my God through Jesus Christ, he is come, he is come, my good Jaylor is come to let my soule out of prison. O sweet death, thou art welcome, welcome sweet death: never was there any guest so welcome unto me as thou art welcome, the messenger of everlasting life: welcome the dore and entrance into everlasting glory. welcome I say and thrice welcome my good Jaylor, doe thy office quickly, and let my soul at liberty: Strike sweet death, strike my heart, I fear not that stroke: now it is. Father into thy blessed hands I commend my spirit: sweet Jesus, into thy hands I commend my spirit: blessed spirit of God, I commit my soule into thy hands: O most holy, blessed and glorious Trinitie, three persons and one true and everlasting God, into thy blessed hands I commit my soul and body: at which words her breath stayed, and so moving neither hand nor foot she slept sweetly in the Lord.

Her request to her Husband, not to mourne for her.

Her talke with death, & friendly welcomming of him

Her last words.

Her death.

Thus hast thou heard (gentle Reader) the discourse of the vertuous life and Christian death of this blessed and faithfull servant of God, Mistris Katherine Stubs: which is so much the more wonderfull, in that she was but young and tender in yeeres, not halfe a yeere above the number of twenty, when she departed this life. The Lord give us grace to follow her example, that we may come to those unspeakable joys wherein she now resteth, through Jesus Christ our Lord: To whom with the Father and the holy Ghost, be al honour, praise, dominion and thanksgiving, both now and evermore. Amen.

FINIS.

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